آياتها 109 Ayah | سورة يونس | الترتيب 10 The Order

Surato Younisa **(*Jonah*)**

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Alef Lam Ra'a.*[1] *Telka*[w] (*she-that-afar-it* [w]/ *those* [w]) (*are*) *Aya't*[w] (*Qur'anic statements*) (*of*) The Book[x] The *Hakeeme*[2] (*infinite hekmah Possessor*).	الٓر ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ ۝١
2. *Acana*[3] (*was there what should not be*) for the mankind a wonderment that Werevealed[4] to a man of them: that let-warn [*you*[s]] the mankind and *bashsher*[5] (*let-tell you*[s] *pleasant tidings*) whom[r] believed they[z] that for them (*is*) a truth's-footing[6] *enda* (*by munificence of/ by Rule of*) their Lord; said the unbelievers: verily this (*is*) surely a magician manifester.	أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ ٱلنَّاسَ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوٓا۟ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ۗ قَالَ ٱلْكَٰفِرُونَ إِنَّ هَٰذَا لَسَٰحِرٌ مُّبِينٌ ۝٢
3. Verily your[n] Lord (*is*) Allah; Who [He] created the Heavens [w] and the Earth [w] in six days; afterwards *istawa*[7] (*He had set Himself*) on The *Arshe*[x8] (*Throne of Kingship*) [x]; disposes [*He*] the matter; not of an intercessor except from after His leave; *tha'lekum* (*collective-afar-He*) [x] Allah, your[n] Lord; so let-worship Him you[z]; do then not you[z] reminisce.	إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ يُدَبِّرُ ٱلْأَمْرَ ۖ مَا مِن شَفِيعٍ إِلَّا مِنۢ بَعْدِ إِذْنِهِۦ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ فَٱعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ ۝٣
4. To Him (*is*) your[n] return together; Allah's promise (*is*) (*absolute*)-right; verily He commences the creation[x]; afterwards [*He*] repeats it[x] to require [*He*] whom [r] believed they [z] and they [z] worked the righteous-works[w] by the *qesstte* (*rendering absolute-justice post removal of injustice*); and who[r] unbelieved they[z] for them (*is*) a drink of a *hameemen*[9] (*maximally heated/ cooled water*) and a painful torment by what they[z] were unbelieving.	إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ إِنَّهُۥ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ لِيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ بِٱلْقِسْطِ ۚ وَٱلَّذِينَ كَفَرُوا۟ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْفُرُونَ ۝٤

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[1] See the details in the *Lexicon* attached to this *Translation*.

[2] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**!"

[3] The word "**أكان**" = "*Acana*" is made up of *two* components, the **الف**="أ" for *interrogative negative, i.e. implying negation* = "**الإستفهام الإستنكاري**" and "*cana*" as *past tense*"**كان** "="was!" I can not find a *good* English equivalent for *the expression* "**أكان**" *per se*, so I chose to *transliterate and parenthetically explain*!

[4] The word "**أوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "**الوحي**" is *fire* or *king*! See **اللسان**!

[5] See the *Lexicon* attached to this *Translation* for *youbashshara* ="**يُبَشِّر**!"

[6] The expression "**قدم صدق**"= translated as "*truth's-footing*" is an Arabic *tongue* expression meaning: *precedence* of munificence and a *status of high rank*/a *firm-foothold* in that regard! See **القرطبي** and **معاني القرآن لـ الأخفش**!

[7] The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the "how" did He "istawa" is not knowable*, because there is *nothing* to *compare* Allah with to know the "*how*" of His action!

[8] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

[9] The word "*hameem*"="**حميم**," has *no* English equivalent *per se*! So, we *transliterate* and *parenthetically explain*! The word "*hameem*"="**حميم**," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended! A second meaning is very near or rather close friend/relative; a third meaning is: *possessor of mutual affection towards another*; and fourth meaning: a *summer rain*See اللسان !

5. He Who made the sun[w] a lighting[x] and the moon[x] an illumination[x] and [*He*] fated it[x] phases, to know you[z] the years'[w] number and the reckoning; not created Allah *tha'leka* (*afar-that-it/*)[x] except by the right[x]; [*He*] expounds the *Aya'te*[w] (*miracles/signs/-proofs*) for a knowing people.	هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا وَقَدَّرَهُۥ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ مَا خَلَقَ ٱللَّهُ ذَٰلِكَ إِلَّا بِٱلْحَقِّ ۚ يُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾
6. Verily in alternation (*of*) the night and the day and what created Allah in the Heavens[w] and the Earth[w] (*are*) surely *Aya'ten*[w] (*miracles/signs/proofs*) for a people *yattaqoona* (*they reverentially guard not to displease Allah*).	إِنَّ فِى ٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَمَا خَلَقَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَتَّقُونَ ﴿٦﴾
7. Verily who[r] not *yarjona*[10] (*fear/know they*[z]) Our *lega'a* (*meeting*) and delighted they[z] [by] the life[w] (*of*) the world[w] and tranquilized they[z] by it[w] and who[r] they *a'n* (*regarding*) Our *Aya'te*[w] (*Qura'nic statements*) (*are*) neglectors they[z].	إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱطْمَأَنُّوا۟ بِهَا وَٱلَّذِينَ هُمْ عَنْ ءَايَٰتِنَا غَٰفِلُونَ ﴿٧﴾
8. Those their abode/lodging[x] (*is*) the Fire[w], by what they[z] were earning.	أُو۟لَٰٓئِكَ مَأْوَىٰهُمُ ٱلنَّارُ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨﴾
9. Verily who[r] believed they[z] and they[z] worked the righteous-works[w] divinely-guides them their Lord by their belief, runs[w] from under them the rivers in gardens[w]/paradises[w] (*of*) the *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*)[w].	إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَٰنِهِمْ ۖ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٩﴾
10. Their invocation in it[w] (*is*): *subhana*[11] (*hallowedly and marvelously we deem You*[g] *transcending all defects and we solemnly stand in awe and utmost consecration of*) You[g] *Allahomma*[12] (*O, Allah*); and their greeting[w] in it[w] (*is*): peace; and last (*of*) their invocation[w] (*is*): verily, the praise (*is*) for Allah, the worlds' Lord.	دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَٰمٌ ۚ وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٠﴾
11. And *la'w*[13] (*if*) hastens Allah for the mankind the evil, their *iste'ajala* (*affirmable-hastening*) by the *khayre* (*mercy/-goodness/possession/provision/power/rain*), surely (*it would have been*) finished to them their *ajalo*[14] (*term-limit*); then [*We*] leave whom[r] not *yarjona*[15] (*fear/know they*[z]) Our *lega'a* (*meeting*) in their excessiveness addling.	۞ وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بِٱلْخَيْرِ لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ ۖ فَنَذَرُ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١١﴾

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[10] The word "ترجون" from "رجا" meaning: *feared/know*! But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: "ما رجوتك أى ما خفتك," see اللسان!

[11] The word "*subhanaka*"= "سبحانك" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "سبحان" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him*, *deserving the utmost solemn consecration of His divine stupendous uniqueness*! So, we can render "*subhanaka*"= "سبحانك" concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah*!

[12] The expression "اللهم"= "يا الله" means a call of *invoking/supplicating/beseeching* Allah!

[13] The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!' See مغني اللبيب، إبن هشام!

[14] The word "الأجل" means term-limit, see اللسان!

[15] See footnote 10 above, regarding the word "ترجون" from "رجا" meaning: *feared*!

12. And if touched/betided the mankind the *dhurro* (*persistent distress*) [*he*] invoked Us on[16] his side or (*manneristically*)[17] sitting or standing; then *lamma* (*when-/whence*) We doffed *a'n* (*off*) him his harm [*he*] passed-by, as if not [*he*] invoked Us to a harm (*which had*) touched him; like *tha'leka* (*afar-that-it/*) [x] (*had been*) adorned for the exceeders what they [z] were working.	وَإِذَا مَسَّ ٱلْإِنسَـٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥ ۚ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٢﴾
13. And *laqad* (*verily, already and affirmatively*) We perished the generations of before you [b] *lamma* (*when/whence*) *dhalamo*[18] (*they*[z] *wronged*) and came[w] (*to*) them their messengers[x] by the evidences[w] and not they[z] were to believe; like *tha'leka*(*afar-that-it/*)[x] [*We*] requite the people the criminals.	وَلَقَدْ أَهْلَكْنَا ٱلْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا۟ ۙ وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَـٰتِ وَمَا كَانُوا۟ لِيُؤْمِنُوا۟ ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ﴿١٣﴾
14. Afterwards We made you [b] *khala'ef*[19] (*iterative vicegerents-/successors*) in the Earth[w] from after them to [*We*] look how you[z] work.	ثُمَّ جَعَلْنَـٰكُمْ خَلَـٰٓئِفَ فِى ٱلْأَرْضِ مِنۢ بَعْدِهِمْ لِنَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾
15. And if (*being/to be*) recited on them Our evident[w] *Aya'te*[w] (*Qur'anic statements*) said who[r] they[z] not *yarjona*[20] (*they*[z] *fear/know*) Our *lega'a* (*meeting*): *eetee* (*let-produce/-come* [*you* [s]]) by a Qur'an [x] other than this [x] or let-substitute it[x] [*you*[s]];let-say[*you*[s]]: not (*it be*) for me that [*I*] substitute it[x] of my own self[w]; *en* (*not*) *attabe'o* ([*I*] *closely-follow*) except what (*is being*) revealed to me; verily I, [*I*] fear/know if I disobeyed my Lord, a torment (*of*) a great day.	وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَـٰتٍ ۙ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ هَـٰذَآ أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِىٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِىٓ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۖ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾
16. Let-say[*you*[s]]:if willed Allah,not I recited it[x] on you[z] and nor *adra*[21] (*caused profound understand of*) you[b] by it [x]; so *qad* (*already and affirmatively*) I waited in you [b22] *omoran* (*lifetime/vital-age/epochal age*) of before it[x] do then not you[z] cerebrate.	قُل لَّوْ شَآءَ ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ ۚ أَفَلَا تَعْقِلُونَ ﴿١٦﴾
17. So who[a] (*is*) wronger[23] than who[p] *iftra*([*he*] *crafted a lie for fraudulent end*) on Allah a lie or [*he*] denied by His *Aya'te*[w] (*Qur'anic statements*); verily it[x] (*the truth that*) prospers not the criminals.	فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَـٰتِهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْمُجْرِمُونَ ﴿١٧﴾

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[16] The "لـ" in the word "لجنبه" has *twenty two* different meanings among them in place of "*on*!" It could also mean: to be on his side, i.e. for him-self/to his support! See مغني اللبيب!

[16] *Manneristically* is needed to *adjust for* a *lack* of *adverbs* (حال) or *absolute objective nouns* (مفعول مطلق), as *required* by the *Arabic text* for "*standing*" and "*sitting*," as *presently* there is *no* such thing as "*standingly*" or "*sittingly*," in English!

[18] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*!"

[19] The word "خلائف" = plural for "خليفة" which is a *masculine* and the ـة in "خليفة" is for *intensification* as in علاّمة. See كتب التفاسير، مثل: تفسير البيضاوي و روح المعاني لـ الألوسي

[20] *Linguistically* the word "خفت" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply! Also the word "ترجون" from "رجا" meaning: *feared*.

[20] The word "أدراكم" is from "دراية" which is *far more reaching* than the simple "*knowledge*," as "الدراية" extends to having *deep understanding* of the subject matter

[21] The word "أدراكم" is from "دراية" which is *far more reaching* than the simple "*knowledge*," as "الدراية" extends to having *deep understanding* of the subject matter!

[22] The word "فيكم"= "*in you*[f]" or "among *you*[f]!" However, "among *you*[f]"= more of "بينكم!"

[23] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*!"

18. And they [z] worship of lesser than/without Allah what not harms them nor benefits them; and say they[z]: those (*are*) our intercessors *enda* (*by munificence of/ by Rule of*) Allah;let-say[*you*[s]]: do *tona'bbe'ona* ([*you*[z]] *inform by piece-of-significant-and-availing-news*) Allah by what not[*He*]knows in the Heavens[w] and nor in the Earth [w]; *subhana*[24] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (*ever elevated* [*He*]) *a'n*(*regarding*)what they[z]partner(*deities with Him*).	وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِۚ قُلۡ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعۡلَمُ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلۡأَرۡضِۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ١٨
19. And not [was] the mankind except an *Ummatan*[w] (*a community/ a nation*)[w] one[w25]; then they[z] differed; and *lawla* (*had it not been for*) a word [w] (*which had*) preceded [w] from your [t] Lord, surely (*would have been*) finished[26]among them in what(*is*)in it[x] they[z] differ.	وَمَا كَانَ ٱلنَّاسُ إِلَّآ أُمَّةٗ وَٰحِدَةٗ فَٱخۡتَلَفُواْۚ وَلَوۡلَا كَلِمَةٞ سَبَقَتۡ مِن رَّبِّكَ لَقُضِيَ بَيۡنَهُمۡ فِيمَا فِيهِ يَخۡتَلِفُونَ ١٩
20. And they [z] say: *lawla* (*why have not been*) descended on him an *Aya'ton*[w] (*sign/proof*) from his Lord; then let-say [*you*[s]]: verily only the invisible (*is*) for Allah, so let-wait you[z] verily I am with you[b] of the *muntadhereena* (*they who wait*).	وَيَقُولُونَ لَوۡلَآ أُنزِلَ عَلَيۡهِ ءَايَةٞ مِّن رَّبِّهِۦۖ فَقُلۡ إِنَّمَا ٱلۡغَيۡبُ لِلَّهِ فَٱنتَظِرُوٓاْ إِنِّي مَعَكُم مِّنَ ٱلۡمُنتَظِرِينَ ٢٠
21. And if We (*caused*) the mankind taste a mercy [w] from after an adversity[w](*that had*) touched[w]/betided[w] them, suddenly for them (*is*) a machination in Our *Aya'te*[w] (*messages/ signs/ proofs*); let-say [*you*[s]]: Allah (*is*) faster machination; verily Our messengers, they [z] write what machinate you[z].	وَإِذَآ أَذَقۡنَا ٱلنَّاسَ رَحۡمَةٗ مِّنۢ بَعۡدِ ضَرَّآءَ مَسَّتۡهُمۡ إِذَا لَهُم مَّكۡرٞ فِيٓ ءَايَاتِنَاۚ قُلِ ٱللَّهُ أَسۡرَعُ مَكۡرًاۚ إِنَّ رُسُلَنَا يَكۡتُبُونَ مَا تَمۡكُرُونَ ٢١
22. He Who treads you[z] in the[desert][27](*land*) and the sea until if you[z] were in the *folke*[w] (*ship/ships*)[w] and [*it*[w]] ran[w] by them by a good[w] wind[w] (*breeze*) and they[z] reveled/rejoiced by it[w] came[w](*to*)it[w] a tempesting-wind[w] and came[x] (*to*) them the surge[x] from every place and they [z] presumed that (*had been*) besieged-/encircled by them, they[z] invoked Allah purely-/faithfully/faithfuls for Him the religion: indeed *en* (*if*) [*You*[s]] deliver us from this[w28] surely we assuredly[29] be of the thankers.	هُوَ ٱلَّذِي يُسَيِّرُكُمۡ فِي ٱلۡبَرِّ وَٱلۡبَحۡرِۖ حَتَّىٰٓ إِذَا كُنتُمۡ فِي ٱلۡفُلۡكِ وَجَرَيۡنَ بِهِم بِرِيحٖ طَيِّبَةٖ وَفَرِحُواْ بِهَا جَآءَتۡهَا رِيحٌ عَاصِفٞ وَجَآءَهُمُ ٱلۡمَوۡجُ مِن كُلِّ مَكَانٖ وَظَنُّوٓاْ أَنَّهُمۡ أُحِيطَ بِهِمۡ دَعَوُاْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ لَئِنۡ أَنجَيۡتَنَا مِنۡ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ٢٢
23. Then *lamma* (*when/ whence*) [*He*] delivered them, *edha* (*suddenly/ whereas*) they (*are*) *yabghoona* (*selfishly envying-*	فَلَمَّآ أَنجَىٰهُمۡ إِذَا هُمۡ يَبۡغُونَ فِي ٱلۡأَرۡضِ

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[24] The word "*subhanaho*"= "سبحانه" has *no* English equivalent! The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*!" Wherever the word "*subhana*," or its *associates/inflections* (such as "سبحان" or "سبحانك") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*! So, we can render "*subhana*"= "سبحان" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*)!

[25] The "one[w]" is a *qualifier* for *Ummah*, which is a *feminine* in Arabic! So "one[w]"

[26] That is He would have *hastened their due recompense* for them immediately!

[27] The word "البَرّ" = "القفار، أي الخلاء من الأرض," *literally* means "*desert*," i.e. furthest from *any body of water*! Also, "البَرّ" *figuratively* speaking could stand for "land!" See اللسان!

[28] That is their predicaments, high winds and high surges as well as rather rough sea!

[29] The "ل" in "لَنَكُونَنَّ" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed here by "*assuredly*!"

/*transgressing they*[z]) in the land[w] by other than the right; O, you the mankind: verily only your[n] *baghya* (*selfish envy/transgression*) (*is*) on your[n] selves[w], a *mata'ao*[30] (*resource for a transitory worldly delight*) (*of*) the life[w] (*of*) the world[w]; afterwards to Us (*is*) your[n] return then *nuna'bbeo* ([*We*] *inform by piece-of-significant-and-availing-news*) you[z] by what you[z] were working.	بِغَيۡرِ ٱلۡحَقِّ ۗ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغۡيُكُمۡ عَلَىٰٓ أَنفُسِكُمۖ مَّتَٰعَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ ثُمَّ إِلَيۡنَا مَرۡجِعُكُمۡ فَنُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ﴿٢٣﴾
24. Verily only a parable/example (*of*) the life[w] (*of*) the world[w] (*is*) like a water[x] We descended it[x] from the sky[w] then mixed by it[x] the Earth's[w] sprouts[w] of what the mankind eat and the *an'aamo*[w31] (*cattle/sheep/-goats/camels*)[w] until when took[w] the Earth[w] its[w] *zokhrofa* (*ornateness/floridness*) and (*had itself*) adorned[w], and presumed its[w] folks that they (*are*) *Qadiroona*[32] (*they-who are capable of: giving/doing/ enforcing/influencing*) over it[w] *ata*[x] (*befell over/came to*)[x] it[w] Our command[x] nightly or daily, then We made it[w] a harvest as if not [*it*[w]] flourished[w] by yesterday; like *tha'leka* (*afar-that-it/*)[x] [*We*] expound the *Aya'te*[w] (*messages/-signs/proofs*) for a people rethinking.	إِنَّمَا مَثَلُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا كَمَآءٍ أَنزَلۡنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخۡتَلَطَ بِهِۦ نَبَاتُ ٱلۡأَرۡضِ مِمَّا يَأۡكُلُ ٱلنَّاسُ وَٱلۡأَنۡعَٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلۡأَرۡضُ زُخۡرُفَهَا وَٱزَّيَّنَتۡ وَظَنَّ أَهۡلُهَآ أَنَّهُمۡ قَٰدِرُونَ عَلَيۡهَآ أَتَىٰهَآ أَمۡرُنَا لَيۡلًا أَوۡ نَهَارٗا فَجَعَلۡنَٰهَا حَصِيدٗا كَأَن لَّمۡ تَغۡنَ بِٱلۡأَمۡسِۚ كَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ لِقَوۡمٖ يَتَفَكَّرُونَ ﴿٢٤﴾
25. And Allah invites to [home[w] (*of*) the peace] (*i.e. Paradise*[w])[33] and [*He*] divinely-guides whom[p] [*He*] wills to a *Sseratten* (*road/way*) straight.	وَٱللَّهُ يَدۡعُوٓاْ إِلَىٰ دَارِ ٱلسَّلَٰمِ وَيَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴿٢٥﴾
26. For whom[r] *ahasano* (*they*[z] *rendered*: *rendered meritorious-deeds/says*) (*is*) the Paradise[w] and an extra[34]; and neither over-burdens their faces *qataron* (*smoky-dust*), nor ignominy[w]; those (*are*) the Paradise's[w] companions; they (*are*) in it[w] immortals.	۞ لِّلَّذِينَ أَحۡسَنُواْ ٱلۡحُسۡنَىٰ وَزِيَادَةٞۖ وَلَا يَرۡهَقُ وُجُوهَهُمۡ قَتَرٞ وَلَا ذِلَّةٌۚ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِۖ هُمۡ فِيهَا خَٰلِدُونَ ﴿٢٦﴾
27. And who[r] earned they[z] the *sayye'aa'te* (*demeritorious-deeds*)[w], a requital a *sayye'aa'ten* (*demeritorious-deed*)[w] (*is*) by its[w] like; and *tarhaqo* (*over-burdens*) them ignominy[w]; not for them from Allah of a safeguard, as if only (*had been*) overlaid[w] their faces darkly[35] pieces of [the] night; those, (*are*) The Fire's[w] companions, they (*are*) in it[w] immortals.	وَٱلَّذِينَ كَسَبُواْ ٱلسَّيِّـَٔاتِ جَزَآءُ سَيِّئَةِۭ بِمِثۡلِهَا وَتَرۡهَقُهُمۡ ذِلَّةٞۖ مَّا لَهُم مِّنَ ٱللَّهِ مِنۡ عَاصِمٖۖ كَأَنَّمَآ أُغۡشِيَتۡ وُجُوهُهُمۡ قِطَعٗا مِّنَ ٱلَّيۡلِ مُظۡلِمًاۚ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ﴿٢٧﴾
28. And day We throng them together; afterwards [*We*] say for whom[r] they[z] partnered (*besides Allah*): (*stay-put in*) your[n] place[36], you[f] and your[n] partners (*besides Allah*); so *zayyalna*[37] (*We iteratively sundered*) among them, and	وَيَوۡمَ نَحۡشُرُهُمۡ جَمِيعٗا ثُمَّ نَقُولُ لِلَّذِينَ أَشۡرَكُواْ مَكَانَكُمۡ أَنتُمۡ وَشُرَكَآؤُكُمۡۚ فَزَيَّلۡنَا بَيۡنَهُمۡۖ وَقَالَ شُرَكَآؤُهُم مَّا كُنتُمۡ

[30]. The word "متاع"="*mata'a*" is rooted in the word "مَتَّعَ," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this *Translation* for more elaboration!

[31] The word "the *an'am*'" ="الأنعام' or "*neam*" "نعم" means those animals that have *cloven hoof* (*foot*) and an *udder*, such as *camel*, *cow*, *sheep*, *goat*, etc. In Arabic: "كل ذى خِلف و ظِلف"= *cattle, sheep, goats, and camels*!

[32] The word "قادرون" is *masculine, plural, subjective noun*, i.e. *they-who are capable of: giving, doing, enforcing, or influencing*!

[33] The word "Paradise" is *exactly* called "*dar es-Salam*" = "دار السلام!" It is also called "*al-Husna*"= "الحسنى!" Both words "*dar es-Salam*" = "دار السلام and "الحسنى" are *metonymical* expression of the same, *Paradise*!

[34] The extra to Paradise is the *actual seeing* of Allah, according to a true *Hadeeth* by Muslim and others.

[35] The word "مظلماً" is an *adverbial* construct, see إعراب القرآن، لمحمود صافي, hence: *darkly*, as to *intensify* it!

[36] That is you remain!

[37] The word "زيّلنا" means "فرّقنا بكثرة الفعل," see اللسان! Hence it is as *translated* above: "*iteratively sundered*!'

said their partners: not you[c] were *eyyana*[38] (*indeed particularizing us*) worshiping you[z].	إِيَّانَا تَعْبُدُونَ ﴿٢٨﴾
29. So sufficed by Allah, *Shaheedan* (*Witnesser/Testifier*) between us, and [between] you[z] *en* (*surely*) we were *a'n* (*regarding*) your[n] worship surely (*were*) neglectors.	فَكَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَٰفِلِينَ ﴿٢٩﴾
30. Far-there,[39] essays every self[w] what antedated[w] and *ruddo*[40] (*had been forthwith-returned they*[z]) to Allah, their Lord The Right; and strayed *a'n* (*off*) them what they[z] were *yaftarona* (*they*[z] *craft a lie for fraudulent end*).	هُنَالِكَ تَبْلُوا۟ كُلُّ نَفْسٍ مَّآ أَسْلَفَتْ ۚ وَرُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٣٠﴾
31. Let-say [*you*[s]]: Who[a] *yarzogo* (*provides*) you[z] from the Heavens[w] and the Earth[w]; or Who[a] possesses the hearing and the *abssa'ra* (*insights/discernments*) possessors; and Who[a] *youkhrejo* ([*He*] *emerges/produces*) the *hayya* (*quick/alive*) from the *mayye'te* (*eventually dying/dead*) and *youkhrejo* the *mayy'te* from the *hayya*; and Who[a] disposes the matter; so they[z] will say: Allah; then let-say [*you*[s]]: do then not *tattaqoona* (*you*[z] *reverentially guard not to displease Allah*).	قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾
32. So *tha'lekum* (*collective-afar-He*)[x] (*is*) Allah, your[n] Lord The Right; so what (*is*) after the right except the misguidance; so wherefrom[41] you[z] (*are being*) distracted.	فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ ٱلْحَقُّ ۖ فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ ۖ فَأَنَّىٰ تُصْرَفُونَ ﴿٣٢﴾
33. Like *tha'leka* (*afar-that-it/*)[x] righted[w] your[n] Lord's word[w] on whom[r] *fasago*[42] (*they*[z] *rebelled vis-à-vis Allah's command*) verily they believe not.	كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَقُوٓا۟ أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾
34. Let-say [*you*[s]]: is of your[n] partners (*besides Allah*) who[a] [*he*] (*can*) commence the creation[x] afterwards repeats it[x] [*he*]; let-say [*you*[s]]: Allah commences the creation afterwards [*He*] repeats it[x]; so wherefrom *to'afa-kona*[43] (*you*[z] *to be off-right dissuaded/you*[z] *speciously concoct*).	قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۚ قُلِ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣٤﴾
35. Let-say [*you*[s]]: is of your[n] partners who[p] [*he*] divinely-guides to the right; let-say [*you*[s]]: Allah divinely-guides to the right; is then who[p] [*he*] divinely-guides to the right, righter[44] that (*be closely-followed* [*he*]) or who[p] [*he*] divinely-guides not except [*he*] (*is*) divinely-guided[45]; so what (*is*) for you[b] how you[z] rule.	قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ ۚ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ ۗ أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾

[38] The word "إيّانا," ="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*!

[39] In Arabic the *demonstrative noun*: "هنا" "هناك" and "هنالك" are used *respectively* for "here" (*near*), "there" (*middle*) and "far-there (for the *furthest*)!" For the "بعيد"= "far," i.e. neither the *immediate* and nor the *middle* but the *far*! In English there are only *two* aspects of demonstrative nouns: *here* and *there*!

[40] The word "ردّوا" is rooted in "ردّ" meaning *forthwith returned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you[c] by a greeting[w] then let-you[z] greet by better than it[w] or let-you[z] forthwith-return it.[w]" (S4: 86)!

[41] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, *how-so*, where!

[42] See the *Lexicon* attached to this *Translation* for an elaboration on this *important* word, *faseoonn* ="الفاسقون!"

[43] The word "تُؤفكون" means you are *dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction*!

[44] The word "*righter*", is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*! And "أحَقّ" = "*righter*" as an *adjective comparative*!

[45] The phrase "لا يهدّي" means he does not guide others nor is he can be guided!

36. And not *yattabe'o* (*closely-follows*) most (*of*) them, except a presumption; verily the presumption not enriches of the right a thing; verily Allah (*is*) Omniscient by what they^{z} do.	وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٣٦﴾
37. And not [was] this Qur'an^{x} *youftara* (*to be crafted as a lie for fraudulent end*) of lesser than Allah, [and,] but *tassdeeqa*[46] (*it being credible, its sayer is credible, and it's an approval*) (*of that*) which^{x} (*is*) between its^{x} both hands^{w} (*before it*^{x}); and expounding the book^{x} no suspicion in it^{x} from the worlds'^{w} Lord.	وَمَا كَانَ هَـٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَـٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَـٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَـٰلَمِينَ ﴿٣٧﴾
38. Or say they^{z}: *iftraho* ([*he*] *crafted it* ^{x} *as a lie for fraudulent end*); let-say [*you*^{s}]: then *ato* (*let-produce/ bring forth*) you^{z} by a *Suraten*^{w} (*division of The Qur'an*)^{w} like it^{x} and let-summon you^{z} whom ^{p} you^{c} could [of] without/lesser than Allah, *en*(*if*) you^{c} were *ssa'deqeena* (*always truth enforcers*).	أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَـٰدِقِينَ ﴿٣٨﴾
39. Rather they^{z} denied by what not they^{z} encompassed by its ^{x} knowledge; and *lamma* (*not yet*)[47] *ya'te* (*happen-/materialize to*) them its ^{x} *ta'awee'le* (*ultimate: construing-/explanation*); as *tha'leka* (*that-afar-it/ that*) they ^{z} denied who^{r} (*are*) of before them; so let-look [*you*^{s}] how [was] the *dha'lemeena's*[48] (*injustice-doers'*) consequence.^{w}	بَلْ كَذَّبُوا۟ بِمَا لَمْ يُحِيطُوا۟ بِعِلْمِهِۦ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُۥ ۚ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَٱنظُرْ كَيْفَ كَانَ عَـٰقِبَةُ ٱلظَّـٰلِمِينَ ﴿٣٩﴾
40. And of them who^{x} [*he*] believes by it^{x} and of them who ^{x} [*he*] believes not by it ^{x}; and your ^{t} Lord (*is*) knowinger by the corrupters.	وَمِنْهُم مَّن يُؤْمِنُ بِهِۦ وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِۦ ۚ وَرَبُّكَ أَعْلَمُ بِٱلْمُفْسِدِينَ ﴿٤٠﴾
41. And *en*(*if*) denied you^{g} they^{z} then let-say [*you*^{s}]: for me (*is*) my work; and for you^{b} (*is*) your^{n} work; you^{f} (*are*) disclaimants/absolvers[49] (*of myself*) of what [*I*] work and I am a disclaimant/absolver[50] of what you^{z} work.	وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ ۖ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾
42. And of them who^{p} *yasta'meoona* (*affirmably-listen they*^{z}) to you ^{g}; do then you ^{s} (*enable to*) hear the *sommo* (*deaf people*)[51] while albeit they^{z} were not reasoning.	وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ ۚ أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ وَلَوْ كَانُوا۟ لَا يَعْقِلُونَ ﴿٤٢﴾
43. And of them who^{p} [*he*] looks to you^{g} do then you^{s} divinely-guide the *omya* (*blind people*)[52] while albeit they^{z} were not sighting/perceiving.	وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ ۚ أَفَأَنتَ تَهْدِى ٱلْعُمْىَ وَلَوْ كَانُوا۟ لَا يُبْصِرُونَ ﴿٤٣﴾
44. Verily Allah not wrongs[53] the mankind a thing. [And] but the mankind they^{z} wrong (*to*) their selves^{w}.	إِنَّ ٱللَّهَ لَا يَظْلِمُ ٱلنَّاسَ شَيْـًٔا وَلَـٰكِنَّ ٱلنَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾
45. And day [*He*] throngs them, as if not waited (*sojourned*) they^{z} except an hour^{w} of the day mutually acquainting among them (*selves*); *qad* (*already and affirmatively*) lost	وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ

[46] The word "التصديق" means: *approval of*, or *associating* the *say* in reference or *its sayer* to the *truth* or *being truthful*!
[47] The particle "لمّا" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*!
[48] The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!"
[49] That is you have absolved (freed) your selves from what I do!
[50] That is to say: and I have absolved myself of what you do!
[51] The word "صمّ" is a *plural noun* while its *closest English corresponding equivalent* is an *adjective* so *no* plural for it *except to associate it with a plural noun, people*! Hence, the above translation!
[52] Ibid, only regarding the word "blind-people!"
[53] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

who[r] they[z] denied by Allah's *lega'a* (*meeting*) and they[z] were not *muhtadeena*[54] (*they who found and accepted the divine-guidance*).	قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿٤٥﴾
46. And either [*We*] assuredly show you[g] some (*of that*) which[x] [*We*] promise them or *natawaffyyanka* ([*We*] *assuredly fully receive you*[g] *while before dying*) so to Us (*is*) their return; afterwards Allah (*is*) Witnesser/-Testifier on what they[z] do.	وَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ ٱللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾
47. And for each *Ummaten*[w] (*people/community*)[w] (*is*) a messenger, so if came their messenger, (*then had been*) judged among them by the *qestte* (*rendering absolute-justice post removal of injustice*), while they not *yodh'lamoona*[55] (*to be wronged they*[z]).	وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾
48. And they[z] say: when (*is*) this, the promise, *en* (*if*) you[c] were *ssadeqeena* (*always-truth-enforcers*).	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾
49. Let-say [*you*[s]]: neither [*I*] possess, for myself harm nor a benefit, except whatever[56] Allah willed; for every *ummaten*[w] (*people/community*)[w] (*is*) *ajalon*[57] (*term-limit*); if their *ajalo*[x] (*term-limit*)[x] came[x] then neither *yasta'akherona*[58] (*they*[z] *slacken/tarry*) hour[w] and nor *yastaq'demona* (*they*[z] *affirmably advance*).	قُل لَّآ أَمْلِكُ لِنَفْسِى ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَآءَ ٱللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَآءَ أَجَلُهُمْ فَلَا يَسْتَـْٔخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾
50. Let-say [*you*[s]]: do you[c] see *en* (*if*) *ata* (*befell/came to*) you[b] His torment[x] *bayatan* (*nightly-suddenly*) or daily what *tha* (*near-he-this*) *yasta'ajelo* (*affirmably hasten*) of it[x] the criminals.	قُلْ أَرَءَيْتُمْ إِنْ أَتَىٰكُمْ عَذَابُهُۥ بَيَٰتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ ٱلْمُجْرِمُونَ ﴿٥٠﴾
51. Do afterwards if when[o] befell[x] (*His torment*[x]) you[c] believed by it[x]; do (*you*[f]) now; while *qad* (*already and affirmatively*) you[c] were by it[x] *tasta'ajelona* (*affirmably hastening you*[z]).	أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓ ءَآلْـَٔـٰنَ وَقَدْ كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿٥١﴾
52. Afterwards (*had been*) said to whom[r] *dhalamo*[59] (*they*[z] *wronged*): let-taste you[z] the immortal torment; are you[z] (*to be*) requited except by what you[c] were earning.	ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ ٱلْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ ﴿٥٢﴾
53. And *yastanbeona* (*they*[z] *seek the naba'a*,[60] *piece-of-significant-and-availing-newsfrom*) you[g]: is it[x] right[x]; let-say [*you*[s]]: aye, by my Lord, verily it[x] (*is*) surely right[x]; and not you[z] (*are*) enfeeblers.	۞ وَيَسْتَنۢبِـُٔونَكَ أَحَقٌّ هُوَ قُلْ إِى وَرَبِّىٓ إِنَّهُۥ لَحَقٌّ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٥٣﴾
54. And had that for each self[w] (*which had*) wronged[w] [61] what (*is*) in the Earth[w] surely (*it would have*) ransomed[w] by it[x]; and they[z] concealed the sorrow *lamma* (*when-/whence*)	وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِى ٱلْأَرْضِ لَٱفْتَدَتْ بِهِۦ وَأَسَرُّوا۟ ٱلنَّدَامَةَ

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[54] See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*!"
[55] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!
[56] The particle "**ما**" is "**إسم أو أداة شرط**," = *conditional* noun/particle; or "**ما**" = "**إسم موصول**" = *connective* noun meaning *that which*! See **إعراب القرآن، لمحمود صافي** and **الدّر المصون، لـ احمد الحلب**!
[57] The word "**الأجل**" means term-limit, see **اللسان**!
[58] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!
[59] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged*!"
[60] See the *Lexicon* attached to this *Translation* for "*naba'a*!"
[61] See footnote 2251 above regarding "**ظالم**!"

they [z] saw the torment; and (*had been*) judged among them by the *qestte* (*rendering absolute-justice post removal of injustice*) while they not *yodh'lamoona*[62] (*to be wronged they*[z]).	لَمَّا رَأَوُاْ ٱلْعَذَابَ ۖ وَقُضِيَ بَيْنَهُم بِٱلْقِسْطِ ۚ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾
55. Ha! Verily for Allah what (*are*) in the Heavens [w] and the Earth [w]; ha; verily Allah's promise (*is*) right [x] [and,] but most (*of*) them know not.	أَلَآ إِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ أَلَآ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾
56. He quickens and [*He*] deadens[63]; and to Him (*are to be*) returned you[z].	هُوَ يُحْىِۦ وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾
57. O, you the mankind: *qad* (*already and affirmatively*) came[w] (*to*) you[b] an exhortation[w64] from your[n] Lord and a cure[x] for what (*is*) in the chests[x] and a divine-guidance[x] and a mercy[w] for the believers.	يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾
58. Let-say [*you* [s]]: by Allah's munificence [x] and by His mercy[w] so by *tha'leka* (*afar-that-it/*)[x], so let revel-/rejoice they[z]; it[x] (*is*) *khayron* (*choicer/superior/worthier*) than what they[z] gather.	قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُواْ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾
59. Let-say [*you* [s]]: have you [c] seen what Allah descended for you[b] of a *rez'qen*[x] (*provision/victuals for sustenance*)[x] then you [c] made of it [x] *haraman*[x] (*forbidden/illegitimate*) [x] and *halallan*[x] (*sanctioned/legitimate*) [x]; let-say [*you* [s]]: has Allah permitted for you[b] or on Allah *taftarona* (*you* [z] *craft a lie for fraudulent end*).	قُلْ أَرَءَيْتُم مَّآ أَنزَلَ ٱللَّهُ لَكُم مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَٰلًا قُلْ ءَآللَّهُ أَذِنَ لَكُمْ ۖ أَمْ عَلَى ٱللَّهِ تَفْتَرُونَ ﴿٥٩﴾
60. And what (*is the*) presumption (*of*) whom[r] *yaftarona* (*they*[z] *craft a lie for fraudulent end*) on Allah the untruth, The *Qeyamatey's*[w] (*Judgment's*) Day [x]; verily Allah surely possesses munificence [x] on the mankind [and,] but most (*of*) them thank not.	وَمَا ظَنُّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ يَوْمَ ٱلْقِيَٰمَةِ ۗ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾
61. And not [*you*[s]] be in a function[x65] and not recite of it[x] [*you*[s]] of a Qur'an[x] and not you[z] work of a work[x] except We were on you[b] witnesses *edh* (*when/since*) *tofedho*[66] (*group-rush*) you [z] in it[x]; and not evades *a'n* (*off*) your [t] Lord of a *methqala* (*weigh/-burden/equipoise*) (*of*) *dharraten*[w] (*small ant/mote/atom*)[w] in the Earth [w] and nor in the Heavens [w] and neither smaller than *tha'leka* (*afar-that-it/*) [x] and nor bigger except in a book[x] manifester.	وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُواْ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ وَلَآ أَصْغَرَ مِن ذَٰلِكَ وَلَآ أَكْبَرَ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٦١﴾
62. Ha! Verily Allah's *aw'leyaa*[67] (*guardians/allies*) (*have*) neither fear on them and nor they sadden.	أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾
63. Who [r] believed they [z] and were *yattaqoona* (*they reverentially guard not to displease Allah*).	ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ﴿٦٣﴾

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[62] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!
[63] The word "أمات," in "يُميت" is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!
[64] The word "موعظة," rooted in "وعظ" = "*exhorted*" or "*admonished*," could mean: *exhortation* or *admonition*!
[65] The use of "*function*" here is for the purpose of avoiding the words "*affair*" for the potential *inappropriate* implications in some meanings it imparts!
[66] The word "تفيضون" comes from "الإفاضة" which means a *crowd of people rushing from one place to another*
[67] The word "أولياء" could also mean, among them: *protector, friend*!

64. For them(*is*) the *bushra*[w] (*a pleasing-tiding*)[w68] in the life[w] (*of*) the world [w] and in the Hereafter [w]; no an substitution[x] for Allah's words[w]; *tha'leka* (*afar-that-it/*) [x] (*is*) the win the great.	لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَٰتِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٤﴾
65. And let-not sadden you[g] their say; verily the prestige[69] (*is*) for Allah together; He (*is*) the *Sameeo*[70] (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.	وَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ۚ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٥﴾
66. Ha! Verily for Allah who[p] (*are*) in the Heavens[w] and who[p] (*are*) in the Earth[w]; and *en* (*not*) *yattabe'o* (*closely-follow*) who [r] invoke they [z] of lesser than Allah (*of*) partners; *en yattabe'o* they[z] except the presumption, and not they except conjecturing.	أَلَآ إِنَّ لِلَّهِ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ ۗ وَمَا يَتَّبِعُ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ شُرَكَآءَ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾
67. He Who made for you[b] the night[x] to settle you[b] in it[x] and the day [x] *mubsseran*[x] (*discernment-enabler*) [x71]; verily in *tha'leka* (*afar-that-it/*) [x] (*are*) surely *Aya'ten*[w] (*miracles-/signs/proofs*) for a hearing people.	هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾
68. Said they[z]: *ittakhatha*[72] (*took and presumed*) Allah a son; *Subhana*[73] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*)Him, He (*is*) The Rich; for Him what (*are*) in the Heavens[w] and what(*are*) in the Earth[w]; *en* (*not*) an authority[x] you[b] have by this[x]; do you[z] say on Allah what not you[z] know.	قَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا ۗ سُبْحَٰنَهُۥ ۖ هُوَ ٱلْغَنِىُّ ۖ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ إِنْ عِندَكُم مِّن سُلْطَٰنٍۭ بِهَٰذَآ ۚ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾
69. Let-say [*you* [s]]: verily who [r] *yaftarona* (*they* [z] *craft a lie for fraudulent end*)on Allah the untruth not prosper they[z].	قُلْ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾
70. A *mata'aon*[74] (*resource for a transitory worldly delight*) in the world [w]; afterwards to Us (*is*) their return; afterwards [*We*] (*cause*) them taste the torment the severe, by what they[z] were unbelieving.	مَتَٰعٌ فِى ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ ٱلْعَذَابَ ٱلشَّدِيدَ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾
71. And let-recite [*you* [s]] on them *Noohen's* (*Noah's*) *naba'a*[75] (*piece-of-significant-and-availing-news*) *edh* (*when/as*) [*he*] said to his people: O, my people, *en* (*if*) [was] enlarged on you[b]	۞ وَٱتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِۦ يَٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم

[68] Here again there is *no single* word in English for the *noun* "بُشْرى;" so we resort to transliteration and parenthetical explanation! So, *bushra* (*a pleasing-tiding*)! And "بُشْرى," *unlike* its *verbal conjugates*, *throughout* The Qur'an *always* use it for the "*khayrey*" (*desirables, goodnesses, worthinesses*)!

[69] The word "ٱلْعِزَّة" = "*prestige*" = *lordliness* in the sense of: *possessing power and authority over others*!

[70] See the *Lexicon* attached to this *Translation* for this multi-meaning word = "ٱلْمسمیع!"

[71] The word "مُبصِراً" could be مفعول به ثانيا or حال! The translation above is مفعول به ثانيا, but if it were to be chosen as a then *preceding* it should be "*in a manner*" to make it حال!

[72] The word "اِتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"اِتّخذ" is *always* taking *and making and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

[73] The word "*subhanaho*"= "سبحانه" has *no* English equivalent! The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*!" Wherever the word "*subhana,*" or its *associates/inflections* (such as "سبحان" or "سبحانك") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*! So, we can render "*subhana*"= "سبحان" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*)!

[74]. The word "متاع"="*mata'aon*" is rooted in the word "مَتَّع," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this *Translation* for more elaboration!

[75] See the *Lexicon* attached to this *Translation* for "*naba'a*!"

my status and my reminding by Allah's *Aya'te*[w] (*miracle/sign/proof*) then on Allah I (*have*) trusted; so let-gather you[z] your[n] matter and your[n] partners (*besides Allah*); afterwards let-not be your[n] matter on you[b] obscure[76]; afterwards let-judge you[z] (*your*[n] *sentence*) to me and let-not reprieve [*me*] you[z].	مَقَامِى وَتَذْكِيرِى بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلْتُ فَأَجْمِعُوٓا۟ أَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ ٱقْضُوٓا۟ إِلَىَّ وَلَا تُنظِرُونِ ﴿٧١﴾
72. Then *en*(*if*) you[c] diverted, then I asked not you[b] of a remuneration; *en* (*not*) my remuneration except on Allah; and I (*had been*) commanded that [*I*] be of the Muslims.	فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٧٢﴾
73. Then denied him they[z]; then We *najja* (*iteratively delivered*) him and whom[r] (*were*) with him in the *folke* (Ark); while We made them *khala'ef*[77] (*iterative successors*); and We drowned whom[r] they[z] denied by Our *Aya'te*[w] (*miracles/signs/proofs*); so let-look [*you*[s]] how [was] the *munthareena's* (*who were warned*) consequence[w].	فَكَذَّبُوهُ فَنَجَّيْنَٰهُ وَمَن مَّعَهُۥ فِى ٱلْفُلْكِ وَجَعَلْنَٰهُمْ خَلَٰٓئِفَ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ﴿٧٣﴾
74. Afterwards We missioned[78] from after him messengers to their people; then they[z] came (*to*) them by the evidences[w]; then they[z] were not to believe by what they[z] denied by it[x] from before; like *tha'leka* (*afar-that-it/*)[x] [*We*] stamp[79] over the aggressors' hearts.	ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِۦ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ بِهِۦ مِن قَبْلُ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ ٱلْمُعْتَدِينَ ﴿٧٤﴾
75. Afterwards We missioned[80] from after them *Mosa* (*Moses*) and *Haroona* (*Aaron*) to Pharaoh and his chiefs by Our *Aya'te*[w] (*messages/miracles/signs, proofs*); then *istakbaro*[81] (*they*[z] *affirmed their*[n] *prideful haughtiness*) and they[z] were a people criminals.	ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ وَهَٰرُونَ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ بِـَٔايَٰتِنَا فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿٧٥﴾
76. Then *lamma* (*when/whence*) came[x] the right[x] (*to*) them from *endena* (*by munificence of/by Rule of*) Us said they[z]: verily this (*is*) surely a magic manifester.	فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوٓا۟ إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾
77. Said *Mosa* (*Moses*): do you[z] say for the right[x] *lamma* (*when/whence*) [*it*[x]] came (*to*) you[b] is a magic this[x]; and not prosper the magicians.	قَالَ مُوسَىٰٓ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ ٱلسَّٰحِرُونَ ﴿٧٧﴾
78. Said they[z]: did you[g] come (*to*) us to turn us *a'n* (*off*) what we found on it[x] our fathers; and (*to*) be for you both the exaltedness[82] in the land[w]; and not we (*are*) for you both surely believers.	قَالُوٓا۟ أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا وَتَكُونَ لَكُمَا ٱلْكِبْرِيَآءُ فِى ٱلْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾
79. And said Pharaoh: *eeto* (*let-produce/come you*[z]) (*to*) me by every magician omniscient.	وَقَالَ فِرْعَوْنُ ٱئْتُونِى بِكُلِّ سَٰحِرٍ عَلِيمٍ ﴿٧٩﴾

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[76] That is let your plan against me be open among you.

[77] The word "**خلائف**" = plural for "**خالف**" which is a *masculine* plural; while "**خلفاء**"= plural of "**خليفة**".

[78] The word "**بعث**" carries several meanings, among them: *sent*, *missioned*, *resurrected*, *awaken*, and *arouse*!

[79] The expression: "stamp over the hearts…" is an Arabic *tongue* expression meaning that if the hearts were to be stamped then such hearts would be sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

[80] See footnote 2289 above regarding **بعث**

[81] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!!

[82] That is to say: the *greatness* and *majesty*, and *so the authority*, accorded to *kings* on earth!

80. Then *lamma* (*when/whence*) came[x] the magicians[x] said for them *Mosa* (*Moses*): let-throw you[z] what you[f] (*are*) throwing.	فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ٨٠
81. Then *lamma* (*when/whence*) they[z] threw, said *Mosa* (*Moses*) what came you[c] by it[x] (*is*) the magic[x], verily Allah shall nullify it[x]; verily Allah not mends [*He*] the corrupters' work[x].	فَلَمَّآ أَلْقَوْا۟ قَالَ مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ إِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ٨١
82. And rights Allah the right by His words[w] and albeit disliked (*that*) the criminals.	وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ٨٢
83. So not believed for *Mosa* (*Moses*) except a *dhurreyyaton*[w83] (*progeny/people*) of his people on a fear/knowledge[84] of Pharaoh and his chiefs, to essay them [*he*]; and verily Pharaoh (*is*) surely high in the land[w] and verily he (*is*) surely of the exceeders.	فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِۦ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَإِي۟هِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِى ٱلْأَرْضِ وَإِنَّهُۥ لَمِنَ ٱلْمُسْرِفِينَ ٨٣
84. And said *Mosa* (*Moses*): O, my people *en* (*if*) believed were you[c] by Allah, then on Him let-trust you[z] *en* you[c] were Muslims.	وَقَالَ مُوسَىٰ يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓا۟ إِن كُنتُم مُّسْلِمِينَ ٨٤
85. Then said they[z]: on Allah we trusted; (*O*), our Lord make us not an essay[w] for the people, the *dha'lemeena*[85] (*injustice-doers*).	فَقَالُوا۟ عَلَى ٱللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ ٨٥
86. And *najjeyna* (*let-iteratively deliver us* [*You*[s]]) by Your[t] mercy[w] from the people, the unbelievers.	وَنَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ ٨٦
87. And We revealed[86] to *Mosa* (*Moses*) and his brother that *tabawwa'a* (*let-both deservedly ensconce*) for people (*of*) you both by *Misra* (*Egypt*) houses, and let-make you[z] your[n] houses *qeblatan*[w87] (*face-to-face/facing the Qebla*)[w] and *aqemo*[88] (*let-you*[z] *uphold/sustain the prescribed obligations of*) the Prayer[w] you[z] and *bashsher*[89] (*let-tell you*[s] *pleasant tidings to*) the believers.	وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَٱجْعَلُوا۟ بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَبَشِّرِ ٱلْمُؤْمِنِينَ ٨٧
88. And said *Mosa* (*Moses*): (*O*), our Lord, verily You[g] *aa'tayta* (*You*[g] *accorded/allotted*) Pharaoh and his chiefs: adornment[w] and possessions in the life[w] (*of*) the world[w] our Lord to mislead they[z] *a'n* (*off*) Your[t] path; (*O*), our Lord: let-efface [*You*[s]] on their possessions and let-harden [*You*[s]] on their hearts, so they[z] believe not until	وَقَالَ مُوسَىٰ رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُۥ زِينَةً وَأَمْوَٰلًا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا رَبَّنَا لِيُضِلُّوا۟ عَن سَبِيلِكَ رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا۟ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ

[83] The word "**ذُرِّيَّة**" could also mean "**خلق**," i.e. *creatures*, *people*, in addition to *progeny*! See **اللسان**!
[84] The word "**خوف**" carries *dual* meanings: (1) *fear* and (2) *knowledge*! Both meanings could apply! See **اللسان**!
[85] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice!"
[86] See footnote 2146 above regarding *revealed*!
[87] Facing each other or towards the *Ka'abah*, as *Mosa* (*Moses*) was praying towards it, as so stated in the tradition, through Ibn Abbas and others. Another say is that make it towards Jerusalem! See **القرطبي**!
[88] The word "**أقيموا**" is rooted in "**أقام**" =uphold/sustain/maintain!
[89] See the *Lexicon* attached to this *Translation* for *youbashshara* ="**يُبَشِّر**!"

they[z] see the torment, the painful.	ٱلۡأَلِيمَ ٨٨
89. Said [*He*]: *qad* (*already and affirmatively*) (*had been*) answered[w] invocation[w90] (*of*) [you both]; so [you both] let-straighten[91] and let-not *tattabe'anne* (*you both closely-follow*) path (*of*) whom[r] not know they[z].	قَالَ قَدۡ أُجِيبَت دَّعۡوَتُكُمَا فَٱسۡتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ ٱلَّذِينَ لَا يَعۡلَمُونَ ٨٩
90. And *jawazna* (*We put-passed*) the sea by Israel's sons; then followed them Pharaoh and his soldiers *baghya* (*envy/selfish: excessiveness/transgression*) and aggressively until if overtook him the drowning, said [*he*]: I believed; verily that no an *elaha* (*a deity*) except (*that*) which[x] believed[w] by Him Israel's sons, and I am of the Muslims.	۞ وَجَٰوَزۡنَا بِبَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡبَحۡرَ فَأَتۡبَعَهُمۡ فِرۡعَوۡنُ وَجُنُودُهُۥ بَغۡيٗا وَعَدۡوًاۖ حَتَّىٰٓ إِذَآ أَدۡرَكَهُ ٱلۡغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِيٓ ءَامَنَتۡ بِهِۦ بَنُوٓاْ إِسۡرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلۡمُسۡلِمِينَ ٩٠
91. Do[92] (*you*[s]) now; while *qad* (*already and affirmatively*) disobeyed you[g] before and you[g] were of the corrupters.	ءَآلۡـَٰٔنَ وَقَدۡ عَصَيۡتَ قَبۡلُ وَكُنتَ مِنَ ٱلۡمُفۡسِدِينَ ٩١
92. So today *nonajjey* ([*We*] *iteratively deliver*) you[g] by your[t] body to be [*you*[s]] for whom[p] [*he*] (*is*) behind you[g] an *Aya'tan*[w] (*miracle/sign/proof*); and verily, many of the mankind *a'n* (*regarding*) Our *Aya'te*[w] (=*plural of Aya'tan*[w]) surely (*are*) neglectors.	فَٱلۡيَوۡمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنۡ خَلۡفَكَ ءَايَةٗۚ وَإِنَّ كَثِيرٗا مِّنَ ٱلنَّاسِ عَنۡ ءَايَٰتِنَا لَغَٰفِلُونَ ٩٢
93. And *laqad* (*verily, already and affirmatively*) *ba'wwana* (*We deservedly ensconced*) Israel's sons, a truth's-*mubawwa*[93] (*deserving ensconcing*) and *razaqna* (*We provided*) them of the goodies[w94]; then not differed they[z] until came (*to*) them the knowledge; verily your[t] Lord judges among them The *Qeyamatey's*[w] (*Judgment's*) Day[x] in what they[z] were in it[x] differing.	وَلَقَدۡ بَوَّأۡنَا بَنِيٓ إِسۡرَٰٓءِيلَ مُبَوَّأَ صِدۡقٖ وَرَزَقۡنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ فَمَا ٱخۡتَلَفُواْ حَتَّىٰ جَآءَهُمُ ٱلۡعِلۡمُۚ إِنَّ رَبَّكَ يَقۡضِي بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا كَانُواْ فِيهِ يَخۡتَلِفُونَ ٩٣
94. So *en*(*if*) you[g] were in doubt of what We descended to you[g] then let-ask [*you*[s]] who[r] they[z] read the book of before you[g]; *laqad* (*verily, already and affirmatively*) came (*to*) you[g] the right[x] from your[t] Lord, so let-not be [*you*[s]] assuredly of the dubitantes.	فَإِن كُنتَ فِي شَكّٖ مِّمَّآ أَنزَلۡنَآ إِلَيۡكَ فَسۡـَٔلِ ٱلَّذِينَ يَقۡرَءُونَ ٱلۡكِتَٰبَ مِن قَبۡلِكَۚ لَقَدۡ جَآءَكَ ٱلۡحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلۡمُمۡتَرِينَ ٩٤
95. And let-not assuredly be [*you*[s]] of whom[r] denied they[z] by Allah's *Aya'te*[w] (*miracles/signs/proofs*) so you[g] be of the losers.	وَلَا تَكُونَنَّ مِنَ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِ فَتَكُونَ مِنَ ٱلۡخَٰسِرِينَ ٩٥
96. Verily who[r] righted[w95] on them your[t] Lord's word[w] not believe they[z].	إِنَّ ٱلَّذِينَ حَقَّتۡ عَلَيۡهِمۡ كَلِمَتُ رَبِّكَ لَا يُؤۡمِنُونَ ٩٦

[90] Allah's response is for two, although *Mosa* (*Moses*) was making the invocation, but his brother *Haroon* (*Aron*) was saying: "Amen" after *Mosa* (*Moses*)! Hence, who says "*Amen*" to an invocation is as if he/she was doing it him/her self!

[91] Clearly the "**الف**" in "**استقيما**" and "**تتبعان**" are the "**الف الفاعل**" the *subjective noun* of the respective verb in each, so "*you*" in both! See **إعراب القرآن، لمحمود صافي**!

[92] The "**أء**" is a *reprimanding inquisitive* article! By *implication* ("*you*[s]") is there, but in English it's *not* clear!

[93] The expression "*a truth's-escouncing, a true abode, a true dwelling*" all are Arabic *tongue* expressions meaning *good place*. That is because when the *expectation* of any thing *always turns to be good* then such a thing is *associated with the truth*! In this case, and Allah knows best, the *post*, *abode*, *dwelling* mean Egypt or *ash-Sham* (Syria, Palestine, Lebanon).

[94] The word "**طيبات**" = "goodies" = "goodies,[w]"= a *feminine gender* means any thing *delectable and legitimate*!

[95] The word "**حقّ**" ="righted[w]in "**حقّت**" means *deserved*, *became necessary* or *fitting*! The "**ت**" in "**حقّت**" is "**تـ التأنيث**" the *feminine* "**ت,**" referring to the "word!"

97. While[96] albeit came [w] (*to*) them every *Aya'ten*[w] (*miracle-/sign/proof*) until they[z] see the torment the painful.	وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾
98. So *lawla* (*why did not*) was [w] a village [w] believed [w97] then benefited it [w] its [x] belief [x98] except *Younisa's* (*Jonah's*) people, *lamma* (*when/whence*) they[z] believed We doffed *a'n* (*off*) them the ignominy-torment in the life[w] (*of*) the world [w] and *matta'ana* (*We let relish the transitory worldly delight for*) them to a while.	فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَآ إِيمَٰنُهَآ إِلَّا قَوْمَ يُونُسَ لَمَّآ ءَامَنُوا۟ كَشَفْنَا عَنْهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾
99. And had willed your[t] Lord surely (*would have*) believed who[p] (*are*) in the Earth [w] all together; do then you [s] coerce the mankind until they[z] be believers.	وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ ﴿٩٩﴾
100. And not [was] for a self [w] to believe except by Allah's leave, and Allah makes the *rejsa* [x] (*filth/-anathema*)[x] on whom[r] not reason they[z].	وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَجْعَلُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾
101. Let-say [*you*[s]]:let-look you[z] what (*are*) in the Heavens[w] and the Earth[w]; and not enriches[99] the *Aya'te*[w] (*miracles-/signs/proofs*) and the *notho're* (*iterative-warners*) *a'n* (*regarding*) a people not believing they[z].	قُلِ ٱنظُرُوا۟ مَاذَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَا تُغْنِى ٱلْءَايَٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾
102. So do they [z] wait except like days (*of*) whom [r] ceded they [z] of before them; let-say [*you* [s]]: then let-wait you [z] verily I am with you[b] of the *muntadhereena* (*they who are waiting*).	فَهَلْ يَنتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِهِمْ ۚ قُلْ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿١٠٢﴾
103. Afterwards *nonajjey* ([*We*] *iteratively deliver*) Our messengers and whom [r] believed they [z]; like *tha'leka* (*afar-that-it/*) [x] (*absolute*)-right[100] on Us [*We*] deliver the believers.	ثُمَّ نُنَجِّى رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ حَقًّا عَلَيْنَا نُنجِ ٱلْمُؤْمِنِينَ ﴿١٠٣﴾
104. Let-say [*you* [s]]: O, the mankind, *en* (*if*) you [c] were in doubt of my religion, then not [*I*] worship whom[r] you[z] worship of lesser than Allah, [and,] but [*I*] worship Allah, Who *yatawaffakum* ([*He*] *fully receives you*[b] *dead/while dying*); and I (*had been*) commanded that [*I*] be of the believers.	قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى شَكٍّ مِّن دِينِى فَلَآ أَعْبُدُ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ وَلَٰكِنْ أَعْبُدُ ٱللَّهَ ٱلَّذِى يَتَوَفَّىٰكُمْ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٤﴾

[96] This "و" is "و حالية," hence: "while!" See إعراب القرآن، لمحمود صافي!

[97] The "ت" in "آمنت" is "تـ التأنيث" the *feminine* "ت," referring to the "village," following this "ت," and "word" is a *feminine gender* in Arabic! Hence believed[w]!

[98] The word "لولا" is referred to in Arabic as "article of preclusion because of presence," i.e. some thing did *not* happen because of some thing else which was *there*. In other word, in this case, and Allah knows best, no "village" believed *except that of Jonah's that did* and so *benefited* from its belief!

[99] The word "تغني" has double meanings: (1) *enriches*, (2) *suffices*! But "enriches" *includes* suffice and *not* vice versa! As "enriches" *makes rich or richer*, *makes fuller, more meaningful, or more rewarding* whereas "suffices" *meets the present needs of a specific task*! Hence "enriches" is *superior*!

[100] The Arabic text says: "حقا," not "حق," i.e. the word "حقا,"= absolute objective noun, used for *strengthening*; *indicating that such a right*, and Allah knows best, *is an emphatic* right. See إعراب القرآن، لمحمود صافي!

105. And that *a'qem* (*let*-[*you*[s]] *uphold/sustain* your[t] face (*entity*) for the religion *haneefan*[101] (*soundly leaning* [*you*[s]]) and let-not be [*you*[s]] assuredly of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).	وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٥﴾
106. And let-not invoke [*you*[s]] of lesser than Allah what not benefits you[g] and nor harms you[g]; then *en* (*if*) you[g] did, then verily you[g] (*are*) then of the *dha'lemeena*[102] (*injustice-doers*).	وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ ﴿١٠٦﴾
107. And *en* (*if*) touches/betides you[g] Allah by a harm[x] then no remover for it[x] except Him; and *en* [*He*] wants you[g] by a *khayren* (*mercy/goodness/possession/provision/power/rain*) then no *radda* (*forthwith-returner/forestaller*) for His munificence[x]; betides [*He*] by it[x] whom[p] [*He*] wants of His *eba'de* (*worshippers/submitters/laves*); and He (*is*) The *Ghafooro* (*iterative Forgiver*), *Ar-Raheemo* (*iterative mercy Giver*).	وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ ۚ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٠٧﴾
108. Let-say [*you*[s]]: O, you the mankind; *qad* (*already and affirmatively*) came (*to*) you[b] the right[x] from your[n] Lord; so whoever *ihtada* (*he found and accepted the divine-guidance*), verily only *yahtadey* (*he finds and accepts the divine-guidance*) for himself[w] and whoever [*he*] strayed then verily only [*he*] strays on it[w]; and not I am on you[b] surely a custodian.	قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَآ أَنَا۠ عَلَيْكُم بِوَكِيلٍ ﴿١٠٨﴾
109. And *ettabe'a* (*let-closely follow* [*you*[s]]) what (*is being*) revealed[103] to you[g] and *issber* (*let-hold-on you*[s] *patiently*) until Allah rules and He (*is*) *khayro* (*choicer/superior-/worthier*) (*of*) the rulers.	وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ وَٱصْبِرْ حَتَّىٰ يَحْكُمَ ٱللَّهُ ۚ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿١٠٩﴾

[101] The word "حنيفاً" = "ميلا," in this *Ayah* is a *predicate* construct (for كان), hence "incliner/soundly leaning [*he*]. See إعراب القرآن، لمحمود صافي! The "*inclining/leaning*" is *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *inclined/leaned away* from his people's faith which was based on *multiple* idols' worships!

[102] The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!"

[103] The word "أوحى" in "يوحى" denotes at least six *different* meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "الوحي" is *fire* or *king*! See اللسان!